THE PACIFIC

Pacific Theo Sem
Reading Room

A religious and family paper

Volume LIII. SAN FRANCISCO, MAY 21, 1903 Number 21.

A PRAYER.

"Lord, give me the blessing of Jacob—his best blessing—his power to bless! * * * Make it impossible for me to stay at the top of the ladder, even though that be heaven! Send me down the golden stair, down to the billows of stone, down to the limbs which are languid, down to the souls which are sad! Send me with a breath of Eden; send me with a flower of Paradise; send me with a cluster of grapes of Canaan! Send me to the hours which precede the daybreak, those darkest hours which come before the dawn! Send me to the hearts without a home, to the lives without a love, to the crowds without a compass, to the ranks without a refuge! Send me to the children whom none have blessed, to the famished whom none have fed, to the sick whom none have visited, to the demoniac whom none have calmed, to the fallen whom none have lifted, to the leper whom none have touched, to the bereaved whom none have comforted! Then shall I have the birthright of the firstborn; then shall I have the blessing of the mighty God of Jacob."

—George Matheson.

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An eminent surgeon was one day sent for by the Cardinal du Bois, prime minister of France, to perform a very serious operation upon him. The cardinal, on seeing him enter the room, said to him, "You must not expect to treat me in the same rough manner that you treat the more miserable wretches at your hospital." "My lord," replied the surgeon with great dignity, "every one of those miserable wretches, as your eminence is pleased to call them, is a prime minister in my eyes, for each is one of God's poor."

If a man be gracious and courteous to strangers it shows that he is a citizen of the world, and that his heart is no island, cut off from other lands, but a continent that joins to them. If he be compassionate toward the afflictions of others it shows his heart is like the noble tree that is wounded itself when it gives the balm. If he easily pardons and remits offenses it shows that his mind is planted above injuries, so that it cannot be shot.

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In proportion to the divine power which filled the hearts of the apostles was the opposition which they aroused. Various conversations began; they were favorably received, their addresses were listened to; sometimes they were applauded. But in every place there came a time when their preaching drove away the great majority. The divine seed however, fell into some good and honest hearts, and Christianity was established in the world.

In the conduct of life habits count for more than maxims, because habit is a living maxim become flesh and instinct.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, May 21, 1903

THE PACIFIC COAST CONGRESS.

Our report last week brought this highly interesting meeting down to Saturday afternoon. We continue account. Sessions day by day with no lessening of interest.

Sunday was a great day in the churches, one long to be remembered. Dr. Bradford spoke in Plymouth Church in the morning and Revs. C. R. Brown and G. Campbell Morgan in the evening. All the other Congregational pulpits and many of other denominations were occupied morning and evening by visiting ministers.

Monday morning at nine the large auditorium of Plymouth Church was nearly filled by people anxious to hear Dr. Morgan again. And to be there was to partake of both an intellectual and spiritual feast as he continued his expositions in Hosea.

The Rev. H. A. Bridgman, managing editor of the Congregationalist, read a valuable paper on "The Ministry of the Religious Press," showing the changes in journalism in recent years which have made more difficult the successful publication of religious papers. No one could listen to his paper without feeling that those who are conducting this great denominational paper are doing all that can be done to solve for our churches the problems of religious journalism.

The Rev. Austin Rice of Walla Walla, who had been assigned for the preparation of a paper which should set forth what ministers and laymen desire in the denominational paper, brought the result of patient inquiry by mail and otherwise. We shall have occasion to consider later some of the matter of this paper, which was one of much suggestiveness.

The editor of the Pacific read a paper on "The Distribution of Religious Literature," and received the thanks of many for what were denominated excellent suggestions on this important method of advancing the church kingdom.

This paper considered the value of religious literature in general and showed how impossible it is for the pulpit to do the work it is called to do without the help of the press. After emphasizing the value of the good book and the importance of various agencies used today for the distribution of religious literature other than the church paper, several minutes were devoted to a consideration of this valuable means for the upbuilding of the kingdom.

The general theme taken up Monday afternoon was "Preaching." Three addresses of great value and the highest inspiration were presented, all of them of intense practical help to all ministers present, and indeed to all laymen. The first address was by Rev. H. C. Mason, the eloquent pastor at Pullman, Wash. His theme was "The Place of the Preacher; His Opportunities in an Average Pacific Coast Community." It is impossible to give more than a brief outline of these addresses. Really to leave out a part is to mar the whole. Mr. Mason described in very vivid striking sentences the various classes found in our average community. No matter what are the classes there is always war between the church people and the world people; and the great problem is two classes between them.

Now, just there, what is the preacher to be and to do? In an all-embracing word, he is to be as Jesus Christ in that community as much as can be. He is to do as near like Christ there as possible. This means much. He must be as good a man as he can. In so far as Christ was a man, the preacher should try to be a man. He ought also to know as much as he can of all that is vital and necessary. He must be a specialist in faith, in the heart of man.

There is a great need of a great big strong, good man to lead the people to the things for which they yearn. Emphasizing all the other necessary functions which the preacher must be, Mr. Mason said the great supreme place for him is as a prophet to declare the oracle of God.

Rev. W. H. Day of Los Angeles, Cal., spoke on "The Ruling Ideas of Jesus as the Basis of Preaching." The great need of the age is not only back to Christ, but back to the great heart of Christ and to those things which He regarded as most important. He said there were four great primal principles:

1. The question of character or the redeemed life. This is righteousness, not ritual, and the righteousness of the heart.

2. Jesus the Son of Man and the Son of God; the motive of the redeemed life. Christ himself is the all sufficient motive, because of what He was and because of what He taught.

3. The kingdoms of the Redeemed Society, or the New Social Order. Here we find man's relation to God was that of sons, their relation to other men that of brothers.

4. God as the Father, or the source of the new Society. In the Old Testament God was known as "God the Almighty," but Christ revealed Him as God the loving Father.

Rev. P. A. Simpkin of Salt Lake City was unable to be present, and the time for his paper was given to Dr. Bradford, who delivered a most eloquent address on "Some Things that Need Emphasis in the Modern Pulpit."

Dr. Bradford first mentioned some things the preacher should always avoid in the pulpit. First, he should never be personal in the pulpit, except when the sin cannot be mentioned without the man; but he should always have the courage of Nathan in private. He should never allow the people to confound credulity with faith. We every day accept things which transcend reason, but it is just as wicked to accept things which contradict reason as it is to lie or steal. Dr. Bradford said the essential things for our Christianity are, God; human need; the fact of deliverance; the persistence of being, or the immortal life. These transcend reason, but do not contradict reason. Neither should a man denounce science in the pulpit. "I think science is a part of religion; it is the study of the works of God."

What, then, should we emphasize? We need an absolutely new realization of God, such a realization as will make Him a power in our life. Cultivate also the habit of thinking of ourselves as a spirit. The naturalness of the moral order. Also the great brotherhood of man. "And always and singularly must be preached that grand old doctrine of Luther which we dread so much, but which we so much need, justification by faith." This very briefly is that God will take the will for the deed, and the pledge is found in Jesus Christ and His word. God does judge a man according to his heart. Not by what they succeed in doing, but in what they are trying to do. What this age and every age needs to know is that there is One who will save; that there is grace for man. It means that God will judge you by direction of your face, your heart, not by the deeds of your hands.

We need also absolute reality in the preacher. He more than any other man ought never to do a thing merely for effect. He must be a man whom the community can absolutely "count on." The preacher must be the prophet "of the God of things as they are." This is what sin-crushed and burdened souls demand. "Be then a man as true as God."

The interest in Campbell Morgan was evident once more when on Monday evening a crowded house listened to what he had to say concerning "The Church—Its Perils and Power."

Referring to the address of Dr. Bradford in the afternoon, setting forth some things needing emphasis in the modern pulpit, Dr. Morgan said: "It was an address that moved my heart as it has not been moved lately." Dr. Morgan's sermon was based on the whole Epistle of First Corinthians, and was pronounced widely a most magnificent exposition of the Epistle.

Tuesday was one of the greatest days of the Congress. Such was the growing interest in the Bible reading by the Rev. G. Campbell Morgan that there was an attendance of not less than 650 persons at nine o'clock that morning.

Following this intellectual and spiritual feast, a feature of the opening each day, came an admirable paper by the Rev. R. C. Brooks on "Present-Day Missionary Motives and Our Attitude Toward the Ethnic Religions." Mr. Brooks dwelt upon the fresh appreciation of the oneness of our humanity, the fresh realization of the inclusiveness and expansiveness of the gospel of Christ and the fresh realization of the supremacy of the unseen Christ. In these three ways, he showed that the present missionary motive is becoming clear and powerful, and will, when thoroughly understood, create a missionary enthusiasm, the like of which has not yet been seen.

The Rev. Walter Frear presented a carefully prepared paper on the topic, "Have Our Congregational Churches Reached the Limit of Interest and Effort in Missionary Enterprise?" To say that, it was said, would be to say that Christ has lost his power. The needs of the fields were traced and the calls for workers noted. An advance had been demanded for a long time, but the advance had not come because funds for it were not forthcoming. Less than two-fifths of the churches contribute to this great work, and it was shown that the thing needful was a deepening of the missionary spirit under the old marching orders of the Master.

Referring to the criticisms that are sometimes made of missionary methods, Mr. Frear showed that the missionaries had always given attention to applied Christianity, and that they had recognized in general the good there is in the ethnic religions. The lack of interest wherever it exists was attributed largely to the pastors—a failure on their part to lead their people in this supreme work of the church of Christ.

The statement that the contributions from the State of Washington for our foreign work was but 26 cents per member last year, brought later in the discussion the cheering statement that the State was coming not only to a knowledge of its dereliction, but to an earnest endeavor to show better things henceforth.

The paper by Mr. Frear was ably enforced by two others, each of high value, by the Revs. P. S. Knight and H. M. Tenney. And the rousing discussion throughout and the large attendance, indicated that the Congress regarded the subject of foreign missions as one of the most vital with which the church is concerned.

Tuesday evening brought the largest attendance at any time except Sunday evening, many persons sitting on the choir platform and on the steps of the pulpit, and many standing along the side aisles and in the rear.

Dr. Bradford presided. The first address was by the Rev. Dr. C. H. Daniels of the American Board on "The Contribution of Missions in the Pacific Lands to World's Progress." It was an inspiring picture of missionary effort and achievement on the islands and along by the shores of the Pacific. No one could have listened to Dr. Daniels and have gone away without feeling that the world's evangelization is the prime object of the church.

It was nearly nine o'clock that evening when Dr. Morgan began to speak on "The Church—Its Enterprise." He linked together the three parables, that of the lost sheep, that of the lost piece of silver and that of the prodigal son; and in this connection showed most impressively that the church must be a suffering, a searching, and a singing or rejoicing church.

The church, said the preacher, is in the work of God only when it is a suffering, searching, singing church. "If I would have fellowship with Christ in his resurrection I must have fellowship with him in his suffering."

"If you want to save a man you must love him before he is saved."

"We must be ready to touch the prodigal before he has the best robe on him."

"If the church is really in the work of the Lord it sees to the uttermost parts of the earth. It hears the the sigh, the sob, the wail everywhere."

Wednesday morning, though rainy, brought a packed auditorium promptly at nine o'clock to hear Dr. Morgan on the book of Jonah. The opening hymn was, "There's a wideness in God's mercy." "If we have learned the lesson of that hymn," said the speaker, "we have learned the lesson of Jonah." He put the date of the book before the fall of Nineveh, putting forth some very strong objections to the arguments by George Adam Smith to the contrary. He held that the story is an actual piece of history, and not parabolic. Not so much a prophecy as a prophetic story; intended to teach a certain lesson, that of God's relation to outside nations and a perpetual principle in the government of God. He found in it no hint of the parabolic, but throughout the historical form. The sign of Jonah to which Christ referred and which had power with the people of Nineveh was held to be that of death and resurrection, and the sign of the resurrection of the

Son of Man, the thing which was winning men to God today. And in most impressive manner did he declare unqualified rejection of the theories of ignorance on the part of Jesus. The Son of Man knew what he was talking about and in this reference to Jonah Dr. Morgan found what was to him supreme proof of the actual occurrence of the things set forth in the book of Jonah. However, with a commendable spirit of tolerance, he said: "I am not prepared to give up anything for which I stand, but I am prepared to say that he who differs from me may be as sincere as I am."

The time for the consideration of Home Missions showed a large attendance, and much interest in the papers and discussion. The Rev. R. B. Wright of Boise, Idaho, impressed the thought it was the duty of a church to cease leaning on others as soon as possible, to cultivate self-reliance, and to move on to self-support. "Aid is given to the churches to help them to help themselves." Let the home missionary church pray as though all depended on God and labor as if all depended on themselves."

Superintendent Clapp of Oregon, speaking on the subject, "The Character and Equipment of the Ministry Conditioning the Growth of the Churches," laid the blame for lack of growth largely on the pastors. The minister, it was said, can lead men no higher than he goes himself. He distinguished between the values of truth, stated that the pulpit was not a lecture platform, and that we shall build up the kingdom only when we speak of the things of the kingdom. The message of Christ was "not only preach the gospel to all nations, but disciple all," and it was fruit that was wanted.

Superintendent Maile of Southern California presented a paper on the "Financing of Home Missionary Churches." It was an earnest, able plea for the tithe. He gave personal testimony of the blessedness of such giving.

Superintendent Harrison spoke of possible wise readjustments in home missionary administration in State and Nation. He favored unlimited rather than limited membership in the State societies; showed that the sentiment generally was in favor of the consolidation of the work of the National societies to considerable extent; also in favor of only one or two missionary magazines. This he had learned from replies to inquiries sent out by him. The wise suggestion, however, in regard to all was: "We should have no anarchists among us who would destroy where they cannot build up.

Following Superintendent Harrison's exceedingly wise and thoughtful paper, were two papers and one address upon the wider relations of Congregationalism to the interests of the kingdom on the Coast. Rev. L. L. Woods, pastor of the Taylor church, Seattle, presented forcibly the question, "Are Pacific Congregationalists doing their full share of work and bearing their full share of the burdens of evangelization?" Mr. Woods had prepared with great care figures representing the work of the following four denominations on the Coast during 1902: Baptist, Methodist Episcopal, Presbyterian and Congregational. In the ten States and territories represented in the statistics, the Methodists have a membership of 78,000; the Presbyterians, 50,000; Baptists, 39,460; Congregationalists, 39,930. In 1902 the Methodists made a net gain in membership of 5 per cent., the Presbyterians 8 per cent., the Baptists 6 per cent., the Congregationalists 12 per cent. In Sunday-school attendance, 20 per cent., 8 per cent., 4 per cent. and 3 per cent., respectively. Greatly to the surprise of a people who have prided themselves upon their generosity, the following is the record per capita for benevolence during the year 1902: Methodist, $6.34; Presbyterian, $3.02; Baptist, $1.85; Congregational, $2.97. Contributions to the Twentieth Century M. E. fund brought their amount to an unusually high figure. But we fell 57 cents below the average in benevolence, while 10 cents above the average in home expenditure. While 5 per cent. above the average in net gain to church membership. The inference to be drawn from these figures in answer to the proposed question is manifest and somewhat startling, especially when we contrast it with the record of Congregationalism in other parts of the United States. There was no failure to recognize the splendid and growing contributions of Congregationalism in other directions.

Superintendent Wikoff in his address outlined a plan for church extension in our Coast cities. Four things he declared are essential in any city for church extension:

(1) People to work with. (2) A sense of obligation. (3) Wise leadership. (4) Financial resources. The first we have, the second we feel, and the other two we desire. He recommended that the responsibility for leadership rest in the local association, that the resources be gathered from within the churches, and that the people who reside in the community of a church be urged to go into the local church instead of the strong central church.

The Pacific heartily endorses the recommendations of Superintendent Wikoff and regards the last proposal as fundamentally important. Until Congregationalism can develop more self-sacrificing loyalty to the local churches in any particular city on the part of those who reside near those churches, its city problem cannot be solved. Leadership here must be in the hands of the pastors of our stronger churches.

The paper by Rev. E. D. Hale of Niles on "Federation and Comity," was a very thoughtful and careful review of the movement which is seeking to fulfill the prayer of Christ "that we all be one," and a stimulation for aggression and unwearying effort on the part of Congregationalists in this direction. Until we as Congregationalists throw ourselves more heartily in the movement for federation, we have no right to sit in judgment on others.

Wednesday evening the large auditorium was more crowded than at any other time. The Rev. R. A. Beard, Eastern Secretary of the Home Missionary Society, spoke on the "Home Missionary Situation." New England, he said, will always be concerned to have the best type of civilization built up on the Pacific Coast. This country cannot be saved in spots. It must be saved as a whole, if at all; and home missions means uplifting and upbuilding of life at every point. The moment you begin to lift a man's religious ideas you begin to lift the whole man. Home Missions, he showed had founded our colleges almost without exception. And in eloquent manner was the grand service of Superintendent Simmons in 1889 for North Dakota set forth, for it was this man who saved the State from the disgrace of having the Louisiana lottery engrafted in its constitution.

Referring to the differences arising over matter of methods of administration Dr. Beard showed that the missionary societies did not organize themselves, that we had constituted them, and that changes are in our power.

At ten minutes of nine Dr. Morgan began to speak and though nearly an hundred and fifty persons had

been standing for an hour, they stood for another while he gave one of his most powerful addresses. This was on "The Church—Its Witnesses." The word witness, he said, might correctly be translated martyrs. We are his martyrs. Dying never made men martys; they were martyrs before they died. And "a martyr is one convinced by the truth, changed by the truth and therefore a manifestation of the truth." "A witness is one who reveals the truth in a life changed by the truth."

"The world is waiting for men and women whose lives have been so changed by contact with Christ that in their presence there is contagion."

"You can be such a witness in your home, oh, sister mine, that your children will be bound to be Christ's at last."

Seats were at a premium when the time had arrived on Thursday morning for the concluding talk by Campbell Morgan on Jonah. Why did Jonah flee? asked the speaker. And the answer was: Because he knew God. In his heart there was a deep consciousness of the terrible sin of Ninevah. So passionately devoted was he to righteousness that he could not bear to see Ninevah spared. Jonah did not seek to run away from God. He knew he could never do that. He simply resigned his official relations to Jehovah, his position as a prophet. Jonah thought he was more intense for righteousness than God was.

Under the general theme of "Theology," on Thursday morning the Rev. J. H. Bainton, of Colfax, Wash., gave a paper on "The Permanent and Transient in Theology.' Views as to inspiration, he said, had changed, but the Book stands supreme. It is not infallible, but a sufficient guide to faith. The doctrine of the Fatherhood of God was presented as the one which is revolutionizing the world; and the humanity and divinity of Christ are held now in more just relation than in the past. As to the atonement, it was said that God was in Christ, reconciling the world unto himself. The cross had effect on God as well as on man. The subjective must stand if the objective shall continue to have power.

"The Atonement in Present-Day Religious Thought" was considered by the Rev. R. B. Blythe, of Victoria. In substance the thought was: In the atonement Christ did for man what he could not do for himelf. It was grounded in the love of God. In Christ God and man met. Christ reveals man as he is and as he ought to be. Originating in the heart of God, the atonement was carried out in the life and death of Christ.

Thursday afternoon "The Phenomena of Divine healing" was considered by Rev. C. R. Gale, of Spokane. Divine healing was set forth as a part of Christ's ministry; bodily healing being the gateway through which he entered the citadel of the soul. The gift of healing in apostolic times was regarded as an extraordinary gift to meet the exigencies of the times. No exact time for the passing of the gift could be fixed upon; but that it did pass was the prevalent belief. Per contra, the present-day divine healers, such as Dowie, and others. The good in these systems, as well as in Christian Science, was recognized by the speaker. But largely results were attributed to nature, which is a great restorer.

One of the most valuable papers of the whole Congress was by the Rev. E. E. P. Abbot of California, on "The Place and Influence of Naturalism in the Theology of Today." He showed that gross naturalism was passing away and was giving place to one which implies the spiritual and the supernatural; that true naturalism does not deny the fact nor the terribleness of sin, nor its remedy in Christ. "Take out the supernatural from the Bible and we have nothing left but the covers. The old literalness and the superstitious worship of the Scriptures, have passed away, but it is a living book still." We will have more to do with this paper, concerning which the managing editor of The Congregationalist remarked to the present writer at the close: "A magnificent paper."

Another very valuable study came to the Congress in the paper by Dr. Geo. R. Wallace of Spokane on "Evolution and Revelation." Evolution, he said, professes to deal with processes, not with causes. Of course, materialistic evolution was rejected and in the processes it was held to be under the guidance of God. "It is not antagonistic to revelation. Both evolution and revelation agree that God is; and both the Bible and evolution teach the glorious hope of immortality."

Thursday evening the interest was greater than at any previous time. People came earlier and when the services began there was a larger number standing. Dr. McLean presided and announced that Dr. Bradford, who had drawn all hearts to him and to the divine Master whenever he spoke, would give his farewell message inasmuch as he had been called home by the serious illness of one of the most beloved members of his church in Montclair, N. J. Dr. Bradford prefaced his remarks by a reference to Dr. G. Campbell Morgan, and spoke feelingly of the help which had come to him from Dr. Morgan's Bible readings and addresses at the Congress. His concluding message to the churches urged greater emphasis on co-operation. "None can be independent and live." He urged also the cultivation of the habit of emphasizing the positive things. "I do not care for your doubts. I want to know what you believe." He urged in conclusion that there be readiness for a spiritual awakening, saying in that connection: "I believe that we are on the verge of the greatest spiritual revival since the day of Pentecost. I find a persistency in inquiry as to spiritual things such as I have never known before."

When Dr. Bradford had finished, Dr. McLean arose and spoke words of appreciation, thanking him for his visit to the coast and for the uplift which had come through him. Taking his hand Dr. McLean concluded: "Our prayers shall follow you as you turn to the home of bereavement. You have conferred a lasting benefit on our Congregationalism." At this juncture the organist struck the notes of "Blest Be the Tie That Binds," and as the entire congregation arose and sang the first stanza of that immortal hymn a thrill ran through many a being. As Dr. Bradford stepped from the pulpit and was about to leave the building to go to the depot, Dr. Morgan arose and paid tribute to him as a man of God, who belonged not only to the United States, but as well to Great Britain and the world, saying that he was thankful that he had been led out among the churches as he had been as National Council moderator; and then for nearly an hour he spoke splendidly concerning "The Church: Its Vision and Race," basing his thoughts on the first verses of the 12th chapter of Hebrews. The far-seeing men of all time he held to be those who endured as seeing him who is invisible; and they ran not to gain heaven, but that God might gain earth. Going back to that first garden departure in Eden's days, when Cain slew Abel, he said that it was a going forth to build a city; but it was a failure. The second garden departure, however,

that of Gethsemane toward the Cross, had not been a failure. It was victory. The City of God is the goal toward which we run; our object is to bring the New Jerusalem down to earth, to win the earth for God. Referring to the laying aside of weights, he said: "That may be a weight to you which is perfectly right *per se*. Anything which hinders your running is a weight." Concerning the easily besetting sin he said: "It is a sin in good standing around; a popular one; not denounced with much condemnation. In reality and in its wideness it is unbelief, for unbelief holds in its grasp every other form of sin. Here are a few detached thoughts, not literally quoted however:

What saves? It is the belief that makes a life give itself in abandonment to the belief.

Heaven is not at rest because earth is not at rest. You postpone the perfection of heaven when you fail to run worthily. I believe the holy dead are working. What are they doing? I haven't the remotest idea. There are limits to imagination. But together, we and they, are working. God and saints are on the side of right and for the building of the city.

I should faint if I did not see the day that is after tomorrow; for heaven shines under the cloud that is before the day that is after tomorrow.

The attendance Friday morning was one of the indications that it was not mere curiosity to hear what this able expositor might say about Jonah, which brought the crowds on Wednesday and Thursday mornings. From the first there was an increasing attendance and Friday morning was no exception. The message was from Malachi, and through it all were burning denunciations of a religion of externalities. This was shown to be the most hateful in God's sight. The accommodation of doctrine to failure of conduct was set forth as treason to God.

Under the caption of "Sociological and Practical," on Friday morning, the Rev. Jonathan Edwards read a fine paper on "The Sunday Question on This Coast." We hope to give to our readers ere long its most valuable parts.

Mr. Geo. F. Cotterill, a business man of Seattle, presented a strong, sane and stimulating paper concerning "Recent Experiments in Temperance Legislation," in which he reviewed and criticised the various efforts that have been made to control and to prohibit the saloon business. Two things he thought had been demonstrated by experiments in State Control: 1st, That State control is a decided step in advance over individual ownership; 2d, That the profit-sharing feature is the weak place in the present systems of State control. He expressed the conviction that State control, with all profit-sharing eliminated, with thorough local options features, is the next important step to be taken until we reach prohibition of the saloon through local option.

The Rev. H. P. James' paper on "The Truth about Individualism," was a thoroughly sane treatment of the topic. Although he held that the day of pure individualism is over, he found good in individualism and held that it must not be sacrificed. Egoism and altruism he held to be co-essential. The first word of Jesus' teaching is character; the second, love." "The gospel is not one of social improvement, but spiritual redemption." As to Congregationalists he said: "We should have not less liberty but more fraternity."

In the paper, "How May a Healthful Social Order be Created?" the Rev. R. B. Hassel said: "The question has been answered in part by every address in this Congress; answered also is it by every man who stands in his place faithfully in the world's work. He held that there was never more of the spirit of the good Samaritan in the world than at present. All things presaged that the government should some time be on Christ's shoulders. A helpful social order rests on a wholesome man; and the Christ man is the wholesome, helpful man. That in individualism which makes for the best manhood is to be preserved, and that in socialism which makes for the best is to be preserved.

Speaking on the subject of "Pastoral Evangelism," Dr. McLean, of Pacific Theological Seminary, said that the time had come for pastoral evangelism to predominate over the professional; that the latter was no longer working well, though it had filled a large place in the past. The pastor, he said, ought to be a producer of conversions; and he proceeded to show how he could best be this. Special emphasis was laid on Christian nurture; and a leaf out of his own experience with the children, as pastor of the First church of Oakland, was full of suggestiveness and significance. As to method of dealing with people for their conversion and upbuilding spiritually, Dr. McLean said: Have different methods of dealing with different people; but make your method as you go.

Friday evening the subject of Sociology was continued in an address by President Gates, of Pomona College, who spoke ably and interestingly of the economic man, the organized man and the socialized man. Dr. Gates showed that men, if they are saved at all must be saved to something; and running through his address was a scathing criticism of the selfish living of many a professing Christian, too many of which will not stand the stalwart preaching of straight righteousness.

Again came Dr. G. Campbell Morgan, who spoke on the religious condifions of the present time and with special reference to the great campaign to be conducted by him in St. Louis during the World's Fair, in which and for which he said he craved the sympathy and prayers of all God's people. Is there a spiritual awakening imminent? he asked. To him there were many indications of it. But he did not agree with those who were saying that we should pray for an old-fashioned revival. What is needed is God's next new thing. God is perpetually new. The next movement will be surprising, startling. Every new movement has come from some unexpected quarter. God has always taken hold of unexpected men. Can any good come out of Nazareth? Who would have gone to Boston or Chicago for a man to inaugurate a revival? But thence was Moody led forth to his grand work. Note, however, that Moody was different from Finney. He struck a new note. Pray not for a Finney, nor for a Moody, but for what God means to do next. Where will the emphasis be? On "thou shalt love thy neighbor as thyself." However, say not the new revival will be ethical and not emotional. You cannot divorce the two. And remember, you will never have a regenerated society except on the basis of regenerated individuals. My calling is to call men to come into Christ. The true secret of empty churches is not the preaching of righteousness; it is the lack of such preaching. And then as the weakness of the church of today came up vividly before him,he burst forth into a glowing tribute to Church Federation, setting forth what had been accomplished by it in England. In it there has come a deep consciousnes of the unity of the church, and he

prayed God that the Free Church Council movement of England might be grafted on this country. There was need everywhere that there be cultivated the consciousness of the Church being greater than any local church or any denomination; and then in beautiful illustration of the ship that found itself in the stress of storm, when it forgot that it was beam and bolt and board and bar, and thought of itself simply as a ship, one, from end to end, and from top to bottom, he pictured what the Church of Christ should be and what it could do as a unit.

Saturday morning came, and with it the people gathered earlier than before, and in larger numbers. It was a packed house in the good sense of the word—packed by the people who came for the inspiration to be derived from the message of this man of God. Continuing his talk on Malachi, Dr. Morgan said: The message is one of love; "I have loved you." And this is the message of the Book from Genesis to Revelation. The question to Adam in Eden, "Where art thou?" was the wail of a father after a lost child. What does God want? He wants love. Always he is hungry for love. No gift you and I can bring to God can enrich him; yet back of that is the spiritual truth that God is hungry for love. God is always seeking for fruit on the trees of his planting, in order that he may find food for himself.

Referring to the tithe, he said that he had no sympathy with mere tithe-giving. Your last red cent belongs to God. Everything I spend God would have me spend as for him. The first duty of some persons, he declared, was to be honest, to pay their debts.

How can I know God? he continued. By bringing the whole tithe. "Prove me." God's "I will" waits for your "I will." Submission to the King means the discovery of the Father, who lies behind. The man who is wholly abandoned to God is the only one who knows what it is to have God abandoned to him.

At the conclusion of his address on Saturday morning the Rev. E. L. Smith arose and thanked Mr. Morgan for his coming to Seattle and for the great uplift which had come through him, not only to our Congregationalism, but far wider, and expressed the hope that he might be prevailed upon to come again next year for further work among all denominations of that city. Those of Seattle and vicinity who so hoped were asked to arise. On behalf of those outside of Congregational circles who had heard Dr. Morgan, the Rev. Dr. Randall of the First Methodist church seconded the suggestion in words of high appreciation of his services. Dr. McLean voiced the desire of every person present when he arose and asked if the vote were to be limited to Seattle. And in a moment every one in that vast assembly was on his feet extending an invitation to Dr. Morgan to come again. Mr. Morgan arose, and in quaint and characteristic way, after the manner of woman, said, "This is so sudden!" Then, thanking the people for the invitation, he said: "I want to take this wreath of loving flowers and place it on the head of my Master." And then he said that he should give the call most earnest consideration, and if at all possible would arrange to return next year.

Later, we heard it stated that he had decided to come; and that the time would be in March, in which month the Rev. W. H. Day, pastor of the First church of Los Angeles, has secured him for that southern and much to be envied city for ten days.

The concluding papers on Saturday were on Congregationalism. Prof. C. S. Nash of Pacific Seminary spoke on "The Mission of Congregationalism on This Coast." He told of the things for which we stand: First and pre-eminently for the regenerative work of the Holy Spirit in the soul of man. Then for continuous improvement in the use of truth; freedom in thinking; that all truth is God's truth and as such is sacred; personal liberty and local independence; organization without authority.

The Rev. C. L. Mears followed with a very helpful paper relating to the training of a church in self-government, fellowship and efficiency. He stated that he had thrown away one paper since the opening of the Congress and if he had time to write another would throw away the one which he held in his hand; that the Congress had revealed to him in a new and vital manner the meaning of "the Congregational church." The paper was suggestive and practical, evidently from the brain of a successful man.

The concluding paper was by the Rev. Dr. E. L. House of the First church of Portland. We have been asked to publish it, and it will speak for itself when it appears. It was on "Congregational Esprit de Corps," and was a trumpet call to that effort which will put us where we can better do our part in carrying out the marching orders of the Master.

Notes.

Los Angeles asked for the next Coast Congress in 1906, and got it. What doesn't Los Angeles get?

It was good to be there. So said everybody, either in word or manner. And very many wished their absent friends there to enjoy the blessings of the occasion.

Twice did Campbell Morgan give the rummage sale a hard blow. Once he said, "I don't presume for a moment that Seattle will have a rummage sale to get ready for President Roosevelt." And again: "Fancy a man rummaging his house for cast-off things to help God!"

Of course pastors and delegates who were in attendance will tell their churches—not all about it, but something about it. It was too great a meeting to be thoroughly reported. The Los Angeles Association did well in that it appointed the Revs. Mr. Larkin and W. H. Day to report it at the next meeting of that association.

Seattle can eclipse San Francisco in the holding of Congregational congresses. The one in San Francisco was good; this was better. There was not a poor paper from beginning to end, was a remark made by many; and it was said by competent judges that in ability and interest the Congress was equal, if not superior, to our great national gatherings.

When Dr. Morgan told what had been done in London against the publication of the Sunday newspaper and declared that the Sunday paper ought to be banished from this country, some one shouted, "Glory." Turning to the quarter from which came the cry, Mr. Morgan said: "Well, now; help it on. No use shouting glory, unless you do something."

The hospitality was unbounded. The churches of Seattle took turns in serving lunches twice a day in the Sunday-school rooms of Plymouth church. This plan for entertainment at the homes only for lodging and breakfast, except on Saturday and Sunday, made pos-

sible a fellowship between sessions, which was one of the pleasant features of the Congress.

Glancing over the program we notice that we have omitted mention of the able paper by the Rev. H. B. Long of Prescott, Arizona, on "The Attitude of Protestantism Towards Roman Catholicism in Pacific Lands." Having been called from the room at the time this paper was being read it was not our privilege to hear it; nor did we have opportunity to ask any one to take notes of it. Mr. Long is one of our most successful ministers, and from time to time during the Congress added to its interest by his participation in the discussions. He came farther than any other person who was in attendance, except the guests from the East.

The paper by the Rev. E. S. Williams on "The Influence of Political Methods and Moral Standards of Christian Nations upon Non-Christian Peoples," was discussed with much interest. It was, in large part, a fine plea for a humane and just treatment of the Chinese, such treatment as is accorded other great nations. It was gratifying to The Pacific, a paper which stood almost alone among the papers of this coast for such treatment of the Chinese when the exclusion law was under discussion last year, to hear the remarks on this subject. With but one exception the many who expressed themselves were in accord with the position taken by Mr. Williams.

CONGRESS IMPRESSIONS AND APPRECIATION.

The Seattle Congress has been almost phenomenal. It has proven to be far and away the best planned, most practically as well as comprehensively programmed, most largely and steadily attended, the most uniformly interesting, and rewarding assemblies ever held under the banner of Congregationalism upon the Pacific Coast. In all or any one of these respects it is doubtful if it has been excelled even by our most successful National Councils. This is not the judgment of one merely, but of many. J. K. McLean.

* * *

My anticipations touching the Congress have been more than fulfilled. I expected to listen to strong papers on timely themes by competent writers and I have not been disappointed. But what has surprised me somewhat has been the average high quality of debate on the floor. I cannot see that the assembly in its outstanding characteristics has been in any degree inferior to a meeting in the heart of New England. When I say this it is not with the slightest degree of provincial pride in my heart, but because this is the first meeting which I have ever attended on the Pacific Coast and I have no other reason of comparison.

The spiritual tone of the meeting and the efficiency, good judgment, and denominational and Christian enthusiasm of the men who arranged it and carried it out cannot be too warmly or gratefully commended.

H. A. Bridgman,
Managing Editor of The Congregationalist.

* * *

The benefit of the Congress to our local Congregational churches has been far greater than any one can understand now. There has been of course the benefit coming directly from the meetings—the pleasure and profit of listening to the carefully prepared papers and the matchless addresses. But, beyond that is the blessing of those who give of themselves for the promotion of a worthy cause. The opening of homes, preparation of lunches and dinners, decoration of meeting-places, rendering of music, planning of outings as well as the arrangement of the program, has been all a labor of love, and will bring an ever-increasing blessing as it is realized how the Congregational forces of Seattle have been bound together and unified in this effort. Through every detail of these activities the hosts of the Congress have rejoiced to make an expression of their sense of fellowship, their interest in their fellow-disciples on the Coast, and their profound conviction that nothing can transcend in importance this ambition common to all of establishing as supreme in our Pacific Coast life, the civilization of the brotherly man. They are grateful to all visitors for the success which has been made of this unique gathering.

Edw. Lincoln Smith,
Pastor Pilgrim Church, Seattle.

* * *

The Congress was a great compliment to the men who planned the program, to those who delivered the addresses, and to those who attended its session. Seattle and Washington Congregationalists have given us a high standard for all future gatherings of like kind.

All the addresses were of a high order, and the speakers are to be commended for their painstaking care in preparation and earnestness in presentation of the themes. Rev. Campbell Morgan was searching, discriminating and inspiring in all his lectures and addresses. No man has so moved our ministers and laymen. He put the emphasis in the right place; on the Christian life, not on dogmatics.

Dr. Bradford can be our "bishop," if he will accept the place, and our other honored visitors from the East, won not only a strong hearing, but the hearts of our ministers and people.

In fact, I doubt if any National Council has so be a quickened denominational life and greater attract- moved the Pacific Coast as this Congress. Its effect will iveness among the "masses" for our faith and order.

E. L. House,
Pastor First Church, Portland.

* * *

These six things impressed me at the Pacific Coast Congress:

I. The generous thoroughness with which the Seattle people had arranged for its entertainment. The committee to meet incoming trains, the kindly hosts who gave to the work of entertaining delegates the appearance of a pleasant privilege, the toothsome lunches and dinners served daily at Plymouth church promoting acquaintance and fellowship among the delegates, the uniform courtesy of the citizens as they met us here, there and everywhere, all gave us delightful feeling of being at home among friends.

II. The eager interest in the meetings shown by delegates and townspeople alike, which made the attendance throughout far larger than at any National Council I have ever been privileged to attend. The Congress appealed to and made its splendid impress upon the larger community.

III. The well-balanced, rightly-divided and finely-rounded program, enabling the Congress to consider in appropriate order all the vital subjects connected with the work of our churches.

IV. The evident care and honest study bestowed upon the papers and addresses. Men did not presume

upon the Congress by bringing the froth of their minds —they brought good, solid stuff.

V. The unbroken constructive attitude maintained in all the papers and discussions. Conservative and liberals alike were intent upon those aspects of the truth and those methods of work which build up character and effectiveness in the service of Christ.

VI. The deep spiritual tone of the entire Congress. The Bible readings and addresses of Dr. Campbell Morgan, earnest, irenic, genial even toward those scholars from whose views he personally dissents, and the inspiring addresses of Dr. Amory H. Bradford, contributed mightily to this result, but equal credit is due to the earnest work of all who participated in the Congress and to the aspiring, expectant mood of those who attended its meetings.

It was good for us to be there and the benefits of those ten days when with one heart and in one place "we continued in the apostle's teaching, in fellowship, in breaking of bread and in prayers," enjoying the outpouring of the Spirit, will be borne back to many a Pacific Coast field. Chas. R. Brown.

* * *

The Congress realized in a rare degree the meaning of our type of Christianity, perfect liberty and abiding unity. Not one discordant note reminded us that contact has sometimes been conflict. That so many of the addresses were expository in method recalled us to the fact that God still speaks through the old Book as vitally as through the new science of Nature.

W. H. Day,
Pastor First Church, Los Angeles.

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The Pacific Coast Congregational Congress is remarkable in the following particulars: First, for the uniform high excellence of the papers which have been presented and considered. Second, In the comprehensive character of the program presented for consideration, which denominated "Pacific Coast Congregational Congress" prevents a range of topics embodying matters of present and personal interest to every loyal Christian American citizen. Third, For the spiritual atmosphere which continued prevalent during all the meetings. The attendants upon the sessions of Congress were responsive to the earnest prayers that were offered, and the daily Bible readings of Rev. Dr. Campbell Morgan, which were full of instruction. J. M. Haven.

* * *

The last man to give a clear opinion, in either a controversy or a Congress, is the man at the storm-center. Everything is in a swirl all around him. He sees only things flying, battling, intermingling and confusing. I realize at this present moment that I am that man. I seem to be, now that the Congress is at its height, surrounded by a surging mass of conflicting things borne upon opposite currents. My opinion must be called an impulse, rather than a deliberate conclusion. Later on I will write my impressions. To me this Congress is a great intellectual feast, a tender social fellowship, and a rare spiritual uplift. No meetings that I have attended, of this character, have impressed me more powerfully, and have so frequently filled my eyes with gladness and gratitude. What more can I say? That is enough! W. H. G. Temple.

Do you attend the mid-week meeting? No? "It isn't very interesting?" Would not your presence tend to make it interesting if your heart were there and you followed your heart thither?

SOME EXPERIENCES, IMPRESSIONS AND SUGGESTIONS.

Seattle, Wash., May 12, 1903.

To the Editor of the Pacific, My Dear Sir—I deeply appreciate the courtesy of your request that I should furnish to your paper some account of my tour on your coast in the interest of our Congregational Churches.

I have been on the coast about one month. My meetings began at Los Angeles. The farthest point South which I visited was San Diego, and the farthest point North, Everett, in Washington. Since leaving home I have traveled five or six thousand miles, spoken in more than thirty different churches, and often spoken two or three times a day. The reception accorded me has been all that I could possibly have desired. The meetings have usually been largely attended, and have represented many localities, sometimes whole associations. Four distinct Districts have been visited. Los Angeles was the center of one, San Francisco of another, Portland, Ore., of another, and the last was Seattle. I have been received with great kindness by President Jordan of Leland Stanford, Jr. University, President Wheeler of the University of California, Acting President Kane of the University of Washington, as well as by Presidents Gates and Penrose and the Dean of the Pacific University. In nearly all these institutions large and sympathetic audiences have attended the meetings. The subjects most called for have been, "The Mission of the Pilgrim Polity," "The Supreme Need of the American Churches," and "The Coming Spiritual Awakening."

It has been my privilege to preach in the First Church of Los Angeles, the First of San Francisco, the First of Oakland, the First in Seattle, the church in Everett, and I expect to be with the First in Tacoma next Sunday. Not an engagement has been missed, and there has been no delay worth mentioning on the railways, and no detention from any cause. I mention these facts because in so long a trip, stretching over such extended areas, this record is somewhat remarkable.

It is almost needless for me to speak of the glorious beauty of this country. Every place that I have visited has seemed the finest of all. Southern California equals Italy, lacking only its ruins and its history. Central California was especially satisfying to me because the mountains were clothed in verdure. Oregon has long been a favorite locality because of my residence there for a summer many years ago. Portland is one of the most beautifully located cities in the world. Nowhere that I know are there such mountain views as may be seen from its streets. Seattle is to me a new city. I had heard of its exceptional growth, but was not prepared for the wonderful variety and grandeur of its scenery. It is unsurpassed, if not unequaled, on the continent. Where else is there such a blending of lake and bay, and hill and mountain? The campus of the University of Washington excells all others in America, if not in the world.

Concerning the people, it is enough, perhaps, to say that they seem just like those of the East, with perhaps a trifle more self-assertion. I have found no community, anywhere, in which an average Easterner would feel himself a stranger. Indeed, this coast seems far more American than the Atlantic. The tides of emigration have not yet very largely passed the Rocky Mountains. There is more homogeneity among the

people than at the East, and an equal amount of culture and refinement. Of course, we do not have at the East the frontiersman, but on the other hand we have more foreigners.

The colleges and universities have made a deep impression upon me. Leland Stanford, Jr. University is perhaps the most unique in its architecture of any educational institution on the continent. The work done at all of them seems to be nearly, if not quite, up to the standard of Eastern institutions of a similar grade.

The Congregational Churches of the coast have been a great delight to me. We of the East have not yet fully appreciated the strength and growing power of our polity along the Pacific. The First Church of Los Angeles is one of the noblest churches in the country. Few congregations are so large or more cultivated. The new edifice will be an honor to the church and to the city. The work of Dr. Adams in the First Church in San Francisco is already known at the East. No man in our fellowship has done better than he. It is a pleasure to express the widespread appreciation of his really wonderful achievement. The First Church in Oakland needs no commendation. There are few such audiences, nowhere greater enthusiasm and nowhere more superb leadership. It shows the touch of such masters of men as Drs. McLean and C. R. Brown. The First Church in Portland, Oregon, has now entered on what its friends believe to be an era of enduring prosperity. The debt on their noble building has been subscribed, the congregation is large, the people are united and the outlook full of promise. Of Plymouth Church in Seattle and its pastor, Dr. Temple, every one knows. It has long been regarded as one of the strong churches of the country. I mention these prominent churches simply to show that the strategic positions are not only occupied, but well equipped. The places of leadership are in good hands, and the progress of the future, I am persuaded, will be swift and sure. In every church I have found intelligent, earnest and consecrated workers. The pastors whom I have met have been men who have commanded my admiration for their ability and devotion. I return to the East with a feeling that the Congregationalism of the Pacific Coast is in a healthful condition, and that the future of our polity on these shores is secure.

Possibly without presumption I may make a few suggestions arising out of my observations on this tour.

It seems to me that there is need of more confidence in our mission on the part of many of our ministers and churches. There is no need of any apology either for our principles or our work. Results already have proved that we have a right to be here.

Again and again I have been told that the churches were in a bad way, but when I have sought for the facts have found no ground for discouragement. On the whole, the outlook is almost uniformly encouraging. A healthy self-confidence is justified by facts, and may well be cultivated in certain communities and churches in which I have found a tendency toward pessimism.

Again, there is need of especial effort here for co-operation among the churches? The distances are so great that there is danger of an exaggerated independence. The installation of Dr. House is a case in point. It was only the second or third installation in the history of Oregon. That shows that the churches have felt little responsibility for one another. Installation is often not understood. It stands for the co-operation of all the churches in the ministry of every church. If the distances make this difficult, there is all the more reason why every possible means should be used for the cultivation of fellowship and co-operation.

I would like very kindly, but very earnestly, to urge upon a few of my brethren in the ministry the need of a greater reverence in the conduct of public worship. I have seen ministers go into the pulpit in the roughest costume, with negligee shirts, with soiled clothing, as if they had just come out of their gardens, and then conduct worship in a careless and ill-considered way, and I have heard their people express their sorrow at such neglect of the proprieties of public worship. Some, in their desire to be informal, are repelling the very people that they desire and need to reach. This evil is incident to a new country, but it is not necessary. The humblest and poorest frontier church should have its service conducted with the propriety and dignity of a cathedral, and the plainest people will respond gladly to an effort on the part of their pastor to lead their worship reverently as well as earnestly.

Why should a man go into the pulpit with soiled clothing and careless manner, as if he were going into a barn or a factory, and then, sitting in his chair, give out a hymn, and allow what ought to be sung by all the people standing, to be sung in a sleepy way by a congregation seated and apparently as heedless as the minister. Many an able man here as well as elsewhere is limiting his influence from carelessness in the conduct of public worship.

I want to repeat that these suggestions are not offered in a censorious spirit. The wonder is that there is so little to criticise, and not that there is so much. Every suggestion which I have here made is quite as much needed in every other part of the country. Irreverence is more a matter of spirit than locality. The mountain ranges no longer divide the people into classes. The same qualities of intellect and heart are found in every part of the republic.

My final word concerns the Pacific Coast Congregational Congress. It is one of the most memorable gatherings which I have ever attended. The intellectual standard is fully up to that of a National Council. Indeed, it surpasses that of any National Council that I have ever attended. It could hardly have been better arranged. The men who made the program are worthy of all praise. They have provided amply for discussions, they have eliminated the possibility of attempting to do useless business, they have focussed the thought on great and vital themes, and they have called to their assistance one well fitted to help them. The work of Dr. G. Campbell Morgan has been beyond praise. He has won a large place in our hearts and commanded the assent of our minds. I do not know that any similar meetings, so successful in all their details, have ever been held in our country. I offer my compliments and my gratitude to the men who have planned this Congress.

In conclusion I desire to express my appreciation of the courtesy with which I have everywhere been greeted. The people of this Pacific Coast do not seem to be afraid of an effort on the part of the Moderator to be a servant of the churches. They have made it possible for him to discern opportunities and ways of service of which he had never dreamed before, and the knowledge of which he will gladly pass on to his successor. I wish now to record my conviction that our churches, not only on this coast, but in our whole land, are entering upon a new era of prosperity and usefulness; and I value the meetings which have been held

during this tour most of all because they prophesy to me a larger unity, more devoted service, and a more intelligent appreciation of their opportunities on the part of all who worship God and serve their fellowmen according to the principles of the Pilgrim faith and polity. Very sincerely yours, Amory H. Bradford.

Acorns From Three Oaks.

Aloha.

A Tiny Acorn From the Spreading Washington Oak.

I once tried to take our sainted Brother Cole's people from Olivet "around the world in eighty minutes," and have always counted it a failure. The case is a bit different here for my story of this Congress is but a breath from the breeze that will blow all over this coast when the glad and grateful delegates go down home from this mount of holy privilege.

It is characteristic of God's saints that the last prayer-meeting, the last sermon, the last Convention, is the best yet. So it will be until the heavenly gathering begins, never to break up. This Congress is no exception. It is the largest religious meetings of its kind on our coast. It has come up to its promising program. Three-quarters of it have been performed, and the pace gets warmer and the promise brightens. Not even the weather is disappointing. We Californians have sorrowed not to see a little fog and rain, for we are trained to welcome these. But the rain comes in the night, and the morning brings the same sunshine which goldens our apricots and puts the bloom on our prunes. Seattle is a great city. It has the ginger and go of Chicago and Minneapolis, 120,000 live citizens.

One sees immense advance in ten years. If the improvement clubs which are organizing in California could turn great hosts northward to the Lewis and Clark celebration in 1904, and gather such crowds that the listening railroad company could could see its way to fares proportionate to those across the continent, it would be a stimulus to emulation and an instruction in methods of co-operation which would bear large fruit. Next to the name of the Divine Brother and Savior I think no one word has been quite so much on the lips of these Congress-men as "co-operation." I have not spoken it, but my ears have heard it and my honest pencil pencils it. If I mistake not this Congress will bear great fruit in that line. It is itself a fruit of co-operation. Our faithful committee co-operated in effort to help us redeem our promise to the Northern brethren that we would come to their Seattle Congress as they came to ours at San Francisco. The H. M. Superintendents and our society secretaries co-operated with the Pacific to enthuse and rally the pastors. Of fifty-six papers asked for, but two so far are unread, and our dear Brother Knodell's is here, though we miss him. The local co-operation is superb. There is no hint of friction.

Though the attendance taxes the spare bed-rooms, and delegates have to "double up," hospitality is large and satisfying. Two-thirds of the meals are served by the neighborhood churches in the vestry of Plymouth Church.

The brave women "compete" in giving us each meal just a little better than the one before, and we co-operate in praising them and leaving as little as possible for the Salvation Army to give away to the poor. Only the sick and unfortunate can be poor here, for business is booming. Co-operation with the County Supervisors gained for the city's guest a splendid steamer ride on Lake Washington last Saturday.

Co-operation tomorrow with the "Greyhound" steamer and the Congregational Club promises us a ride on Puget Sound to Tacoma and a social supper with the hospitable church there. If the intellectual treat had been but half as good, the fare half so palatable, the weather half as bright it would have paid us well to come and get acquainted with brethren. The eating together in daily fellowship has led up to the love-feast—the Eucharist—the precious communion we had together yesterday where Brother Temple led us and Brothers Day and Bradford assisted, and where with individual communion cups we lovingly and reverently and at the same moment took sacred bread and consecrated cup together. There has been no grinding. Not even of axes. Not a grumble! Not a kick! Not a contest! "Behold how good and how pleasant it is for brethren to dwell together in unity."

We shall co-operate better with our colleges, for their beloved leaders are all here. Brother Bade has drawn our hearts to our seminary with a three-fold cord, because Brother McLean and Brother Nash are close by him. And this unshucked and unripe corn must shake down from this great Washington Congregational oak because I couldn't think of going down stairs into a hospitable cupboard when I had far rather co-operate with a hundred and ninety-nine lovely folks at an "apple blossom dinner," which the Green Lake Church will serve in about half an hour. Multiply our best associations as to numbers and time by three and you get an approximate estimate of these nine days "in an upper room."

And, lest I forget it, begin, dear friends, to co-operate with Brother W. H. Day and the Los Angeles angels in making the next Congress better than this. For Jesus will be nearer His crowning and whether we partake on earth or rejoice from above we may be there.

Honoring the Word.

G. Campbell Morgan has been greatly used of God here. Nothing has been quite so rich as his opening of the word, Loving Moody, Pentecost Whittle, and many others, I must count this beloved man from the Mother Country the most gifted man in exposition I ever heard. Not a greater preacher than Moody. No gospel was ever sweeter than Moody's. This man was brought to America by Moody. How much we owe to the great evangelist who sleeps on "Round Top" at Northfield. He is not there. His dust is. He, as he said he would be, is about us. He knows of this Congress. He saw seven men rise for prayers in the opera house as his noble English friend plead with them. We were asked to shut our eyes and pray. But Moody did not have to shut his eyes. He saw and rejoiced. Some of us will rejoice at good doing in Los Angeles. How the year will fly! Doctor Bradford has won all our hearts anew. Few tributes have ever been more generous and sincere than the vote of thanks and of loving and tender farewell as the genial Moderator left us in haste, to reach, if he might, the bedside of a dying parishioner. Brethren, friends, you who have helped others to come here have done them great kindness and real service. You who have prayed for this great meeting have part in it and profit from it. God bless you, friends. His kingdom comes. He promises it. It cannot fail.

"One soweth and another reapeth," is a verity that applies to evil as well as to good.

The Bystander.

The President, and Things Incidental.

The Bystander has enjoyed unusual facilities to study the personality of Theodore Roosevelt, student, cowboy, Police Commissioner, Secretary of the Navy, rough rider, Governor, President.

So much has been written about this man that there was a very special curiosity to see him. Indeed curiosity rivalled the deeper and more sober sense of appreciation. Compared with McKinley, Roosevelt is disappointing. McKinley had all the graces of a polished statesman; Roosevelt has all the elements of a rough and ready soldier. McKinley was gracious; Roosevelt is gracious, but his graciousness is edged with brusqueness. He represents the fighter. The curl of his lower lip, disclosing his teeth, the snap of his jaws, the hammer and tong method of speaking, indicate the qualities of a fighter.

As a Public Speaker.

He is not a public speaker, but if the distinction might be made, he is a public talker. His sentences are muscular, with all the fat of rhetoric trained off. They go straight to the point.

The most unique thing about Roosevelt's voice is its high squeak. It squeaks at times like new leather, and is effective in expressing irony or sarcasm. That squeak has probably destroyed the hopes of many politicians. It is absolutely irresistible, and usually creates a laugh. It would ruin most ministers. Comparisons are odious, but another comparison with McKinley may not be out of place. McKinley spoke with a reserved power, but Roosevelt turns on all there is. At least, this is the impression. He enjoys speaking. At the dedication of the Young Men's Christian Association he would have spoken much longer had not his rather officious secretary called a halt. He, the President, was thoroughly enjoying himself, and was making a good speech—one of the best of his tour.

An Accidental President.

A good deal is being said and the Bystander thinks without reason, of the "accidental President." Dr. Parkhurst said in a recent sermon: "We need not hesitate to presume that there are a thousand other men in the country, not to say ten thousand, who would have administered the national government as ably and honestly as he, if any one of them had happened to be made President. I say 'happen,' for if ever there was such a thing as an accident the promotion of the chief executive to the incumbency of the place is an instance of it." When the people elect a Vice-President, they should feel, and doubtless do feel, that they are voting for a possible President.

The Brooklyn Eagle which is usually very sensible and very patriotic is leading a movement in favor of Cleveland and against Roosevelt. This is the most significant fact in current political affairs. It is printing long editorials favoring the reorganization of the Democratic party with Cleveland as the champion.

The Triumph of Secretary McCoy.

The Bystander has seen Secretary McCoy of the San Francisco Young Men's Christian Association in different moods, but he never saw him quite so jubilant as when he greeted President Roosevelt on the platform of the Association auditorium. He handed him the fire with which to ignite all that remained of a heavy mortgage, and was the happiest man in San Francisco. Even the President laughed at the big, jolly secretary, as he commanded the chief executive to burn the papers. Mr. McCoy has done a noble work and the man who presided on that occasion has been a great help to him—Rolla V. Watt.

The Bystander's Cadets.

The Bystander has under his charge some strapping big boys, with an average age of eighteen. They turned out to greet the President fifty strong, and carried off the honors of the parade. So said the President himself. An Irish policeman heard the President's words of praise, and took the liberty of expressing his mind as to "Congregationalists." The military idea in religious training has succeeded admirably with the cadets of the Third Congregational church, San Francisco, who have reached the first place in military skill. They are, by the way, good boys. They are making money by honest work, establishing homes, and taking an interest in the affairs of the church. These things did not appear in the almost perfect marching they did as they passed up Market street, with white helmets and blue suits. They raise their own money, purchased their outfit themselves, and are soon to be dressed in the latest cut West Point suits.

The Busy Life.

The Bystander believes that the intense activity of the President is a wholesome example to men in general and ministers in particular as to the right use of time. By the strenuous life is meant a proper use of the hours and the minutes. President Roosevelt does not waste time. Most men do. Many ministers grow lazy. They fail to make the day count. They lounge away the precious minutes. There are so many opportunities to let go the real work of the ministry that many yield to the temptation of taking things easily. A pastor's life should be busy. Every hour should be filled like the water-pots at Cana, to the brim. A lazy pastor, who fails to call on his people and attend to things requiring an outlay of strength, and gets into the habit of saving his strength, will soon be looking for another pastorate. The working years of a minister's life are not many, and they ought to be used without reservation and yet in obedience to the laws of health. When a man of motion, action, energy and strenuousness comes along, the minister should seize these qualities and put them into his own work. It is better to wear out than rust out. Good work hurts nobody. A pastorate is good exercise if a man works without worry and friction. A man works with friction usually when he thinks too much of himself. Let us emulate the example of the President and be a little more active, and, incidentally, a little more successful.

SUCCESSFUL GATHERING OF CHRISTIAN WORKERS.

The spring meeting of the Sonoma Association of the Congregational churches met in the Congregational church of Sebastopol, May 5th and 6th. Rev. W. E. Eckles of Green Valley was elected Moderator and Rev. A. B. Snider of Cloverdale Scribe.

Rev. W. H. Cross, pastor of the entertaining church, in an address, very pleasantly and cordially welcomed the Association to Sebastopol, their church and homes. This was responded to in a happy vein by the moderator.

The spirit of the meetings was good from the start.

The thought of the Association run along the lines of the need of a spiritual awakening, present problems, how to solve them, and how may we as workers become more efficient. A number of papers and book reviews were given, all of which were interesting and helpful.

Tuesday evening Mrs. A. P. Peck gave a very interesting address on "Missions in China."

Wednesday evening the Association sermon was preached by the Rev. E. Hoskins of Guerneville.

All the pastors of the different churches of this Association were present, and also representatives from most of the churches. The people of Sebastopol were most royal in their entertaining of delegates. All went away feeling that the Association had been a splendid success.

The Sunday-School.

BY REV. W. H. SCUDDER.

Lesson 9. **May 31, 1903.**

The Life-Giving Spirit. Rom. viii: 1-14.

"How much is he worth?" is the question most commonly on the lips of men when a stranger comes to live in a place, or sets up business on the street. This is the measurement of a man by lands or houses, dollars or cents. As a measure of value it is extremely low. The Bible never measures by that standard. It exalts man by measuring him according to God's standard. His worth consists in possessing a spirit, a soul, made in the divine image. It can be said truly that Scripture strives to impress the world of men with their real value, by placing the soul in the center of a field of action where human, angelic and divine forces are in constant relation to it, and letting us see the result of the operation of certain forces, or combination of them, upon this thing of inestimable worth. We are given a glimpse of

I. The destructive forces in operation upon the soul.

In the Apostle's description it is important to note that he views these forces as external to, and, in themselves, independent of the individual. He uses the term "Sin" to include the forces of unrighteousness, and conceives of their existence in the world just as we conceive of the forces of magnetism or gravity. He likewise conceives of these forces as under control of a personal evil agency (I Thess. ii: 18), who has a whole army of subordinates. These employed their energies against men, especially those who are seeking to do right, or walk according to the law of righteousness (Eph. vi: 11-13). The idea seems to be that they direct the forces of unrighteousness against living beings, and so vivid is the entire realm of evil agencies to the Apostle's mind that he classified them, groups them into a kingdom, introduces us into Satan's court, and shows us the devil himself as the prince of the powers of the air. Man's soul is the object of these malign influences. It is interesting to observe the place assigned to the body in the process of evil. It is the medium, so to speak, whereby the soul is reached. just as it is the medium through which the material universe influences us. The sound wave enters the ear, disturbs the bones, throws the little lake into commotion, continues on through labyrinth and spiral passages, follows the nerve through its course to its nucleus, and then—well, no one seems to be capable of telling us what it does next, but it reaches the soul in some mysterious manner, affecting it in various ways. So sin operates, partly at least, through the body and affects the man. Its working is natural enough. First, it works upon us; then it gets a hold upon our members (vi: 13). It is made welcome by the desires, and sways the will. Little by little, perhaps almost unconsciously, it becomes constant as a force, influencing us as a continuous wind the direction of the currents in the ocean, eventually exerting all the authority of law, and producing regulated action towards a given end. The result of this action is death. This is the significance of the expression, "The law of sin and of death" (v. 2).

II. A futile attempt.

As a prisoner seeks to escape from his prison house, so the apostle attempted to escape from the condition in which he found himself. But the guards were too many and the hindrances too great. Natural religion, such as the heathen practiced, was too far removed from ordinary righteousness to assist any one to a better life. Idolatry and a religion of passion-filled deities would not make the soul noble. As a Jew, Paul saw the great disparity between heathen practices and the Jewish ideal. So, believing that God had given a revelation to Moses, and a law from Sinai to the people, Paul attempted to follow that and rid himself of the law of sin and death. In this he was following the plan of hundreds of his countrymen. The Pharisees claimed that some among them had kept the Jewish law to the letter. Paul seems to have done so. "As touching the righteousness which is in the law, blameless" (Phil iii: 6). But this attempt proved a failure. We may dwell upon this for a little because it is virtually what thousands are doing yet, and do not see why they are not escaping from the "law of sin and death." There are three reasons why this is impossible: (1) The law is a mass of negations, and negations never yet assisted a man. The very implication of a "Thou shalt not" is that the disposition in the person addressed is contrary to the idea in the mind of the one who utters the prohibition. When the father says, "Thou shalt not," to the child, it is because the strong bent of the child lies in the opposite direction. (2) The law is passive; inert. It is like a signpost by the roadside. It tells the weary traveler which way to go, perhaps the length of the way to his destination; but it does not help him lift his load, or soothe his aching limbs. (3) The law is external to the individual, and for this reason is impotent. It does not change the disposition. It may keep a man within bounds but does so against his will. It is like a pair of shafts to a fiery colt; they may be so constructed as to make it keep from jumping all over the road, or kicking the wagon to splinters, but they don't put a gentle spirit in the animal. Take off the shafts and he will run away at once. We have a phrase here in California that many comers to the State leave their religion on the other side of the Rockies. This indicates the fact, if true, that these people were religious because of the custom or law in the place where they lived or the home in which they were reared, and when these were removed the hollowness of the whole thing became apparent. They come to a State where there is no Sabbath law, and they break the Sabbath as readily as any one who has lived here since infancy. They get into company where swearing is common, and the restraint of the Third Commandment is cast off with alarming rapidity. The fact is, no man was ever made righteous by a command. Its accomplishment seems more plausible from the negative standpoint. A man might refrain from swearing, Sabbath breaking, killing, stealing, or coveting, and have no

righteousness about him. He might be so mean to his wife that she preferred death to life. He might spend all his money to the neglect of his family, and so cause their ruin. He might connive with political schemes to defeat good laws. There are a thousand ways of being unrighteous while refraining from actually violating the law. No man was ever made righteous by a command. Put it positively, and the difficulty appears at once. Take the Sermon on the Mount, and all the laws in creation would never help the man who found his spirit at variance with the spirit of the ideal man pictured in it. So Paul found it, so every man who is honest with himself still finds it. The attempt to get from under the law of sin and death is futile, because we cannot change that upon which that law operates.

III. The impossible accomplished.

But Paul found what he had been so long striving for, when he surrendered himself to Jesus Christ, whom he saw in the midday glory on the way to Damascus. He develops this fact in this chapter, and we can briefly follow him. The starting point is the transcendent fact that on his surrender to Christ, the Spirit of God was given to him. Interest, therefore centers in what he tells us of this Spirit, confining ourselves to the passage before us. (1) The Spirit of God is Life. That is the great essential difference between the law and this agent of assistance to Paul. It is the mark of the distinct essence of God, who alone hath life in himself. It is most significant that the latest utterance of scientific investigation makes life the necessary starting point of the world's life. No life without previous life. From Genesis onward this is the characteristic of the Spirit of God. He has life; he is life. (2) He communicates life to the soul. Here we have the counteracting force to sin. So soon as the Spirit breathes life into the soul the forces of righteousness are set in motion to resist and overcome those of unrighteousness. The analogy is closely drawn. The Spirit employs these forces in the soul. They begin a development. Little by little, perhaps unconsciously, they become constant as a force, until they exert the authority of law, and being welcomed by the new-born desires and motives, they produce regulated action towards a holy end, the result of which is life. Thus the soul comes under the law of the spirit of life. (3) The special sphere of the Spirit is the human spirit (vs. 9-11). This is one of those significant points brought out by the Apostles here and elsewhere. It supplements our Lord's statement regarding the operation of the Spirit, as set forth in his closing discourses to the disciples (John xiv: 16). Jesus spoke of the Spirit as the Helper, which is a better translation than "Comforter," including the latter but transcending it. That is the radical difference between the Spirit and the law. The active, holy, strong, Life-giver diffuses his strength, and holiness and energy into the soul, helping us in all particulars, a specimen of that help being stated in verses 26 and 27. The law operates externally and slays us; the Spirit operates internally and saves us. (4) The Spirit establishes a relationship between the soul and God (v. 14). The highest possible conception of relationship is that of parent and child. It is easy to call men the children of God, but it is not (or was not) easy to name the grounds on which such a relationship could be established, since man is sinful. But in the development of the spiritual elements of the soul, there is a ground of unity with the same in God. By moral affinity God becomes, through the Spirit, our Father; we his children (v. 29). The privileges of this relationship are set forth in v. 17. (5) The magnificent destiny of the sons of God is hinted at (v. 29). It parallels Peter's description that we are to become partakers of the divine nature. (6) In all this there is manifest the power of the Spirit. It is very noticeable that in the development of his teaching concerning the Spirit, Paul passes completely from one sphere to another. At first it was an external manifestation, tongues, miracles, healings, etc. But, later, he speaks of love and joy, gentleness and self-control. He would have us understand there is as much power in cultivating the latter as manifesting the former. And finally, all this is but the outcome of the reception of Christ, for the soul that receives him receives the Spirit also.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

Missions in the Island World—Isaiah xlii: 10-17.

May 31, 1903.

The Prophet Isaiah has much to say about the Islands and their redemption. From them God's people are to be recovered; they are urged to glorify God; as compared with his strength they are a very little thing; they are bidden to keep silence before him. It is said that the Isles shall wait for his law. God's praise is to be declared in the Islands. They are to be made to sing, and there are many other promises and prophecies about them. They seem to be very precious in God's sight. As a matter of history the Islands of the world have borne a conspicuous part in its progress and activities. The Isles of Greece, the Ionian Isles, Corsica, Sicily, Crete, Cyprus, Malta. How they have figured in the affairs of men. The British Isles, and the Island of Manhattan in America. It would be almost true to say that not on the continents of the world but in the Islands the hinges of destiny have turned.

* * *

Missions in the Island-world give us an interesting and thrilling volume of gospel history. Paul landed first not on the continent of Asia or Europe when on his first missionary journey, but on the Island of Cyprus and there gathered his first converts. He touched Rhodes and Crete and was shipwrecked at Malta. The pages of early missionary activity in the British Isles are full of interest. But our subject deals with more recent Island conquests for Christ. It contemplates a review of missionary endeavor in Hawaii and the South Sea Islands; in Madagascar and the New Hebrides; in Terra Del Fuego and New Zealand and in still later days in Cuba, Porto Rico and the Philippine Islands. The Antilles of the Atlantic and the thousand islands of the Pacific—the new Mediterranean—are brought by our topic most prominently to view. It seems as though in recent years the Lord had opened up a new world archipelago as a stage for missionary effort and achievement.

* * *

A particular burden of responsibility in island redemption has within a few years been placed upon the United States. We are no longer merely a continental power. We have expanded. We have now, in the providence of God, a large insular territory stretching over the bosom of two oceans. Hawaii and the Philippines in the Pacific and Porto Rico in the Atlantic

and besides, though now separated by an independent government, Cuba also stretches out her hands to us for aid. Having acquired these possessions either by purchase or by annexation our responsibility to evangelize their peoples and give them the advantages of Christian civilization and Western education is great and grave. And the first claim they have upon us is for the gospel. "The Spanish-American war has presented to the church in our new possessions and dependencies, a desperate need, an imperative obligation and a glorious opportunity." Three years ago Cuba stretched imploring hands to this country asking civil and political liberty. Today the cry for help comes to us across the waters and up our Atlantic coast daily, hourly, pleading with us for the gospel of light and hope, and joy and peace. "What shall be our attitude toward these new possessions? We must covenant with God and one another that what has been put into our keeping shall be kept and fitted to adorn the crown of Jesus Christ."

* * *

The story of missions in Hawaii, for centuries popularly known as the Sandwich Islands; the struggles of the early missionaries, the fight with paganism and superstitution, the perils from witchcraft and cannibalism, and the complete triumph of Christianity over the peoples is thrilling and fascinating. The conquest of those islands for Christ and civilization is one of the most gratifying results of missionary achievement. Granted that the missionaries were recalled too soon, yet, whatever of Hawaii is strong and prosperous and hopeful today, whatever makes the islands fit for civilized men to dwell in is due to the efforts and sacrifices of Christian missionaries. Those great foreign churches, crowded to the doors and the thronged native churches are speaking examples of how well the work was done.

Woman's Board of Missions for the Pacific

Extracts From Miss Hartwell's Report of the Pagoda Anchorage Day Schools for 1902.

Late in September Rev. Charles Hartwell and his daughter, Miss Emily Hartwell, started early one Sunday morning to visit Deng-gie. Part of the route was over sinking and slippery marsh, part over burning sand, where their chair-bearers were obliged to drop their coats on the ground every few moments and stand on them to save their feet from blistering. "Many of the girls who had been there a year before on my first visit, gave us a glad welcome, and it did our hearts good to see the work prospering among the young as well as the old ones in this lonely spot. Although wretchedly poor, the people seemed hopeful, as the sweet potatoe crop was promising; were it not for that, as they truly remarked, there would be nothing but starvation before them. As I sat looking into the weather-beaten faces, I felt we could learn many lessons from their patient endurance; and by seeing the environments I could better understand the Christian in a neighboring village, who had come to Pagoda Anchorage in the spring to consult the doctor about his finger. A few days previous, some of the villagers had visited him at his home, and insisted that he should contribute to the idol procession soon to take place, but this he was determined not to do, because he was a Christian, and as such could not take part in idolatry. They threatened to tear down his house, but he wavered not, and finally to convince them that he would not be moved by any of their threats, he did what the Chinese sometimes do to prove their unchanging decision, cut off the tip of his first finger with one blow of a large knife. His neighbors saved his house from the fury of the enraged collectors, and greatly marveled at the Christian, because he manifested no signs of suffering, while others who clipped off their finger tips usually fainted with the pain. When he visited us again later, he said he had felt no pain and his finger had healed rapidly, that God had made him rejoice to thus show his unswerving determination to serve and obey Him alone. Returning home along the beach at low tide, watching the great rocks that had held back old ocean for so many centuries, that rugged Christian seemed one of God's rocks set to turn back the great tide of heathenism that threatens to destroy this great land. Who knows what fortitude and courage God is teaching these 'little ones' of His kingdom, made glad through the gospel we are giving them? Surely the wilderness and the solitary place shall be glad for them."

Church News.

California.

Lodi—The work in this beautiful and prosperous little city is flourishing, under the care of Pastor and Mrs. De Kay. On the 10th a visitor interested in mission work among the neglected children, spoke, and in the evening Children's day was observed with a very appropriate and beautiful service, and a collection was taken for the Sunday-School Mission work.

Pasadena, Lake Avenue.—The stranger who comes into the morning service expresses surprise at the number of children present. The secret of it is that the pastor, Rev. S. G. Emerson, is especially interested in the little folks, and to induce them to remain at the preaching service he gives them text books and promises a Bible to those who attend 48 services during the year and record the text. Those who have received Bibles before are given some other good book, or if it is the third successful time a certificate is given. May 10 was Bible Sunday. The pastor gave a splendid talk, equally profitable to young and old, on "Listening." After the service forty new text books were distributed. The object of the text books is three-fold: First, it helps the child to form the church-going habit; second, teaches the child to listen to the sermon; third, it enables the child to obtain a Bible by his own efforts.

Pasadena, First.—We are still struggling with the problem of the future of our church. The committee of fifteen appointed recently to consider the question have tried to ascertain the general sentiment by a postal-card ballot. So far, the larger number seem to favor removal to a more central point. Although occasional slight reference to the question has been heard during past years, it has not been widely discussed until within the last two or three months and so is still a new thought to many of our people. Many are thoughtfully considering it who at first rejected it as entirely unfeasible and undesirable. Others feel that the present field is large and needy, while seeing at the same time the need of a central church and feeling that the church is not strong enough to divide. So our problem is by no means a simple one, and it is rendered more intricate by the fact that our present church property is on too expensive a scale for a small com-

munity church and that the building is unsuited to the needs of a central church, even were it deemed practicable to move it.

Notes and Personals.

The annual meeting of the Sacramento Valley Association of Congregational Churches will be in Rocklin, Tuesday, May 26th, at 2 p. m.

Rev. Francis Lawson of Covina,Cal., while not seeking a permanent pastorate, will gladly aid a church which desires services but is unable to pay full salary.

The Congregationalists are gaining strength in Washington. A new church was dedicated May 5th at Clear Lake, and churches have lately been built in Machias and Hartford.

The ministers of San Francisco and vicinity, at their Monday meeting, heard with pleasure greetings from the Middle West, given by Rev. Dr. Herring of Omaha. The preacher in a forceful way touched upon some matters of church polity and upon the labor question, showing his deep interest in the progress of the Lord's kingdom and a firm faith in the efficiency of the Congregational polity. He spoke of the educational work which the 200 churches of Nebraska are doing. They have under their care a college and four academies, with 350 students. He exalted the mission of the Christian academy.

The presence of Rev. Charles Sheldon of Topeka, Kan., has drawn together large companies of Christian people of different denominations. On Sunday he spoke three times in this city. At Dr. Adams' church he pressed home the thought that Christ wants his disciples to have the same passion he had for building up the kingdom of God. We must not stop with the prayer life. Christ did not mean be eager for the kingdom only when you go to church on Sunday, but in every work let the thought of the kingdom be uppermost. The railroads should be run to the glory of God. Great buildings ought go up to the sound of the doxology. A nation is great only as it sets up his kingdom. Monday evening Mr. Sheldon spoke to a full house in the First Presbyterian church, Oakland, and Tuesday evening he read an unpublished story in the Presbyterian church, Berkeley.

On May 10th the Congregational church of Grass Valley celebrated the 50th anniversary of its Sunday-school. It was an event long to be remembered. The evening service was given to the children and their teachers, led by the pastor, Rev. F. E. Dell. Two interesting papers were read. The first by Mrs. Joseph Lukey, now of Alameda, entitled, "Reminiscences of Forty Years in the Congregational Sunday-School." The other paper, prepared by Mrs. A. M. Wright, who on account of her age could not trust herself to read it, was read by Mrs. J. M. Thomas. It referred to the character and labors of those who had taught in the past, and spoke especially of the members of the school who have passed to the great beyond. Mr. C. Loney, the loved superintendent who has held his place for more than ten years, was presented with a gift highly appreciated by him.

OBITUARY.

The Rev. Lucien H. Frary, D.D., for fifteen years pastor of the Pilgrim Congregational church, Pomona, passed to his home above Wednesday night, May 13th, at 10 p. m., at Long Beach, where he was stopping. He had closed his pastorate about four months before. There have been days of pain, yet heroically borne. His faith has been tested. He was not found lacking. He bore evidence to the Gospel he has so faithfully preached. The funeral services were held in Pilgrim church Saturday, the 23rd. His sorrowing people had brought their tribute of love in many beautiful flower pieces. The church was filled with friends from far and near. Fitting words were spoken of his work in the East. He was on the Home Missionary Committee of Southern California and great was his love and service for Pomona College. Words cannot express what the heart feels when such a servant of the Master is called. We thank God for such a life of devotion and love for the Christ he served. Here is one for whom the Master prayed, "I pray for them: I pray not for the world, but for them which thou hast given me, for they are thine and all mine are thine, and thine are mine; and I am glorified in them." Mrs. Frary, who has been a most faithful co-laborer with her departed husband, has the deep love and sympathy of all. She has gone East with the remains for burial.

A DIAMOND JUBILEE.

It was held not in our favored Christian land, but in Bombay, which, because of its natural beauty and commercial activity, ranks among the first cities of the great Empire of India. Here (as we learn from the May Missionary Herald) on last December the oldest church in connection with the American Board held its seventy-fifth anniversary. In 1827 a few missionaries and two European soldiers signed a covenant forming themselves into a church. For fourteen years the missionaries, Gordon Hall and Samuel Nott, had been laboring, and as the old records were studied to learn the history of the church, all were impressed with the faith of those early workers in the final triumph of the Gospel they had brought to Western India. Today this church has over 300 members and a congregation of 1,000. In 1822 the members pledged themselves to give at least one-tenth of their income to the Lord's work, and from that day the church has been self-supporting. They have had four native pastors, all men of intellectual strength and spiritual power. It has had in its ranks noble men and women deeply respected and loved. The missionaries were practical and far-seeing in their work, for in connection with the church Rev. and Mrs. E. S. Hume started a school in 1877 in which the children have been educated. Now the young men and women who are taking the lead can read our language, and get the inspiration for mind and spirit which comes from our best literature. This has been a wonderful church in its activities. Before the great Christian Endeavor movement was under much headway in our own land they had their band of Endeavorers. For twenty years this Society has had its departments of street preaching, tract distribution, Sunday School teaching, hospital visitation. There are now 1,300 children in the Sunday School, and this army makes a sight full of promise for the triumph of the Gospel in this city with its 700,000 people. At the first session of this anniversary it was announced that a new site had been secured which would be central for the Christian community, and with room for a building able to hold its large congregation.

THE OLD RELIABLE
ROYAL

BAKING
POWDER
Absolutely Pure
THERE IS NO SUBSTITUTE

Prayer and Work.

Prayer must never be made an excuse for idleness and sloth. Its design is to rouse to effort, by the hope of a divine blessing. Not until we are shut up to a difficulty which we can in no way touch, may we rely upon prayer alone. In the matter of personal sanctification, the exhortation is to watch and pray. A significant implication is found in Christ's words: "I have chosen you and ordained you that ye should go and bring forth fruit; and that your fruit should remain; that whatsoever ye shall ask the Father in My name He may give it you." John xv:16. Thus Jesus made labor a condition of acceptable prayer, as being a manifestation of sincerity, earnestness and self-denial, and as tending to the highest good of ourselves and others. He Himself labored and prayed, and taught His disciples so to do. William W. Patton.

Prayers and Endurance.

There are Christian people whose lives are so far removed from excitement, agitation or peril, that they seem to have no opportunities for winning great moral victories; their powers are very limited, and they are not appointed to tasks of great difficulty and honor. Let them resolve to have their part in the righteousness of their comrades, who face the fiercest dangers, and in the fame of the very chiefs and heroes of the great army of God. Let them pray for "all the saints," and their prayers will give courage, endurance, and invincible fidelity to those who are struggling with incessant temptations. * * * By constant and earnest intercession for "all the saints," those who are living in quiet and obscure places may share the honors and victories of all their comrades, may have some part in the praise of their holiness, and some part in their final reward.

R. W. Dale.

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Genuine Prayer Includes All.

The sincere worshipper is not to consider himself as a single or separate being, confining his concern wholly to himself. Our Savior has initiated us into a more noble and enlarged spirit of devotion, when He taught us to begin with praying that the kingdom of God may be advanced over all, and that mankind may be rendered as happy by doing His will as the angels are in heaven. When we bow our knee to the common Father, let it be like affectionate members of His family, desiring the prosperity of all the brethren. * * * Our enemies themselves ought not to be forgotten in our prayers: in fine, our prayers ought to be an exercise of extensive benevolence of heart; a solemn testimony offered up to the God of love, of our kind and charitable affection for all men. Hugh Blair.

How to Bring Pentecost.

Every new Pentecost has had its preparatory period of supplication—of waiting for enduement; and sometimes the time of tarrying has been lengthened from "ten days" to as many weeks, months, or even years; but never has there been an outpouring of the Divine Spirit from God, without a previous outpouring of the human spirit toward God. To vindicate this statement would require us to trace the whole history of missions, for the field of such display of divine power covers the ages. Yet every missionary biography, from those of Eliot and Edwards, Brainerd and Carey, down to Livingstone and Burns, Hudson Taylor and John E. Clough, tells the same story: prayer has been the preparation for every new triumph; and so, if greater triumphs and successes lie before us, more fervent and faithful praying must be their forerunner and herald!

A. T. Pierson.

Take Aim When You Pray.

Let a man define in his own mind an object of prayer, and then let him be moved by desires for that object which impel him to pray because he cannot otherwise satisfy the irrepressible longings of his soul; let him have such desires as shall lead him to search out, and dwell upon, and treasure in his heart, and return to again, and appropriate to himself anew, the encouragements to prayer, till his Bible opens of itself to the right places—and think you that such a man will have occasion to go to his closet, or come from it, with the sickly cry, Why, oh! why is my intercourse with God so irksome to to me. Austin Phelps.

Put the Matter in God's Hands.

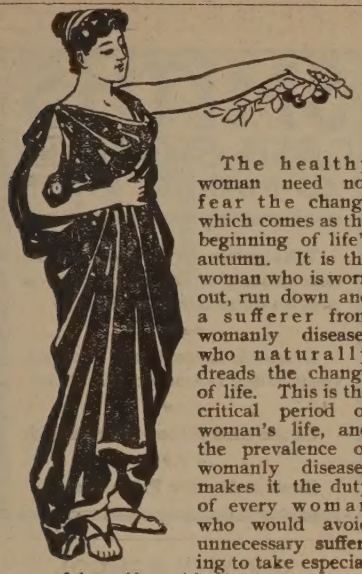
Whatsoever it is that presses thee, tell thy Father; put over the matter into His hand, and so thou shalt be freed from that dividing, perplexing care that the world is full of. When thou art either to do or suffer anything, when thou art about any purpose or business, tell God of it, and acquaint Him with it; yea, burden Him with it, and thou hast done for matter of caring; no more care, but quiet, sweet, diligence in thy duty, and dependence on Him for the carriage of thy matters. Roll thy cares, and thyself with them, as one burden, all on God. Leighton.

Meeting God in Prayer.

The first thing in closet prayer is: I must met my Father. The light that shines in the closet must be the light of the Father's countenance. The fresh air from heaven with which Jesus would have it filled, the atmosphere in which I am to breath and pray is: God's Father-love, God's infinite Fatherliness. Thus each thought or petition we breathe out will be simple, hearty, childlike trust in the Father. This is how the Master teaches us to pray: He brings us into the Father's living presence. What we pray there must avail. * * * To the man who withdraws himself from all that is of the world and man, and prepares to wait upon God alone, the Father will reveal Himself. As he forsakes and gives up and shuts out the world, and the life of the world, and surrenders himself to be led of Christ into the secret of God's presence, the light of the Father's love will light upon him. Andrew Murray.

Learning to Pray.

"The highest kind of prayer is too sacred to share with any one but God. It is profoundly instructive to study the life of the Lord Jesus to find how often He went apart to pray. He could not let His most beloved disciples share His prayers. And this not only because the relation in which they stood to the Father was different from that in which He stood, but because His prayers were too deep, too sacred for them to know. When we have learned to agonize in prayer we will not tell our neighbors that we have learned it. But, although we say nothing of it, its influence will be felt. It will inevitably touch our public prayers with a tenderness and a yearning, and a pleading power each as they never had before." George H. C. MacGregor.



The healthy woman need not fear the change which comes as the beginning of life's autumn. It is the woman who is worn out, run down and a sufferer from womanly diseases who naturally dreads the change of life. This is the critical period of woman's life, and the prevalence of womanly diseases makes it the duty of every woman who would avoid unnecessary suffering to take especial care of herself at this time.

The ills which vex so many women at the change of life are entirely avoided or cured by the use of Dr. Pierce's Favorite Prescription. It makes weak women strong, and enables the weakest to pass through this trying change with the tranquility of perfect health.

"I have been a very healthy woman, and this time has been very hard with me," writes Mrs. Maggie Morris, of Munson Station, Clearfield Co., Pa., Box 16. "I am come to the time of change of life, and I have been sick a great deal off and on. When Mrs. Hemmis moved beside me I was sick in bed, and when she came to see me and we were talking over our sickness, Mrs. Hemmis told me to try Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery,' also 'Pellets.' I got her to bring me a bottle of each from the drug store and I used them. They did me a great deal of good, and I got two more bottles of 'Favorite Prescription.' I never saw such a wonderful cure. Before I commenced your remedies I was good for nothing; was in such misery I hardly knew what to do with myself, now I can do all my work myself and feel well."

Dr. Pierce's Pleasant Pellets are easy and pleasant to take.

At the Door.

"Behold, I stand at the door, and knock," says Christ. Not at the door of the heart alone, and not once for all, but at so many doors and through all changing times.

He has knocked at the door of our modern civilization, and his entrance has uplifted and changed it. He has knocked at the door of science, and slowly it is acknowledging his right to enter. He has knocked at the door of literature, and he is no longer kept in the vestibule marked "religious." The great realm of the secular welcomes him, and essays, stories, poems that a few years ago would have been relegated to the press of the church and Sunday-school, now find ready admission to the pages of prominent magazines and daily newspapers. No books are more widely and eagerly read than those that have to do with his kingdom and his teachings.

He knocks at the door of our social life, of our business life, at the door of your home and mine. Always he stands and knocks—he will not enter unbidden. The will of man must make room for him, the human voice must welcome.

A Telltale Bible.

What tales our Bibles could tell of our neglect if they were as sensitive as the one mentioned below! They do not mold in a night, but do we not let a week's dust gather on them sometimes between Sabbaths?

On the peak or highest ground in Hongkong there is for three months of the year a damp fog which causes clothes, boots, and everything to blue-mold. The only way to keep them in good order is to use them continually. A friend of the writer has a telltale Bible. Covered with black cloth, it shows if it has not been handled for a single day by the fungus that grows upon it.

Look Up.

A little boy went to sea with his father, who was a sea captain. He wanted to learn to be a sailor. One day his father said to him, "Come, my boy, you will never be a sailor if you don't learn to climb; let us see if you can get up the mast." The boy, who was a nimble little fellow, soon scrambled up, but, when he got to the top, and saw at what a height he was from the deck, he began to be frightened, and called out, "Oh, father, I shall fall! What am I to do?"

"Look up, look up, my boy!" said his father. "If you look down you will be giddy, but if you keep looking up to the flag at the top of the mast you will descend safely."

The boy followed this advice and reached the deck with ease. This advice will hold good for every one. To every boy and girl we say, "Look up!" If you would avoid the evils of bad company and evil companions—look up! If you would be numbered among the refined and educated—look up! If you are sad and despondent—look up. The stars shine above us—God is in the heavens—look up. The stars shine above us—God is in the heavens—look up.—Sel.

Henry Ward Beecher said that God's promises were never meant to ferry out laziness. Like a boat, they are to be rowed by our oars; but many men, entering, forget the oars, and drift down more helpless in the boat than if they had stayed on shore. There is not an experience in life by whose side God has not fixed a promise. There is not a trouble so deep and swift-running that we may not cross safely over, if we have courage to steer and strength to pull.

Like other evils cramps and diarrhoea come suddenly. Promptly give a dose of Perry Davis' Painkiller and the pains will go immediately. A bottle at hand will save hours of suffering—be prepared.

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Worship versus Entertainment.

Said a prominent pastor in one of our city churches, whose sermons were of a high order: "It is too much the tendency these days to exalt the sermon and neglect the worship. If you continue to come late I shall put the sermon first and the more important exercises of prayer and praise afterwards." It was new indeed to hear the sermon rated second in importance by the pastor, but all the more I felt that his sermons would be worth the hearing. Church going has come to be too much a matter of entertainment.

Even Christian people, instead of giving the Bible invitation, "Come thou with us and we will do thee good," say, "Come and hear our eloquent preacher and listen to our fine classical music." It seems to be only a small number whose hearts repeat over David's words, "My soul longeth, even fainteth for the courts of the Lord." "O magnify the Lord with me, and let us exalt His name together."

Church goers are sometimes accused of making a virtue of mere attendance upon church—and there is danger of this being a true charge in many cases. Having fulfilled the regular duty of going twice on the Sabbath, in gay and costly attire, to hear the preacher who is considered the most eloquent, they enter upon their worldly avocations with the comfortable feeling that they have served the Lord, and are quite at liberty to become engrossed with society and business another week; for this class of church-goers are not likely to remember the midweek hour of prayer.

The benefit which this class derives from church going may be in a measure spiritual, but is chiefly social and intellectual. It may be that there are too few ministers who feel as this pastor whom I have quoted, but are inclined to give the essay or discourse the place of chief importance. The beautiful hymns, which are of themselves prayer, praise and sermon, and which, when properly read, often touch the heart, are only given out by number, while notices which would fill a newspaper column are read and commented on. We all sadly need more of that united prayer and praise which would make us cry out, "O, come, let us worship and bow down, let us kneel before the Lord our Maker."

A. B. Giddings.

Praying In Ruts.

Get out of the ruts of prayer. Some of us can only pray in one way, and consequently we get tired of praying. The ruts of prayer are the deepest ruts in the world. Pray sometimes standing up; then pray kneeling; then pray sitting down; then pray lying down on your couch at night. Pray in the morning when the sun first streams in at your window. Pray at noonday when you stand up at the lunch counter in some big city. Pray at night when you go to the place of recreation. Never go to any place where prayer is impossible. Pray as you take the sleeper on the train at night, and the train rolls out of the big station into the darkness and unknown. * * * Pray sometimes alone when nobody hears. Then get some dear friend to kneel down and lead you in prayer, and when your lips are dry and your heart is dull that other friend may lift you up to God.—W. H. P. Faunce.

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